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RESTORATIONS OF MENANDER

BY

WALTER HEADLAM

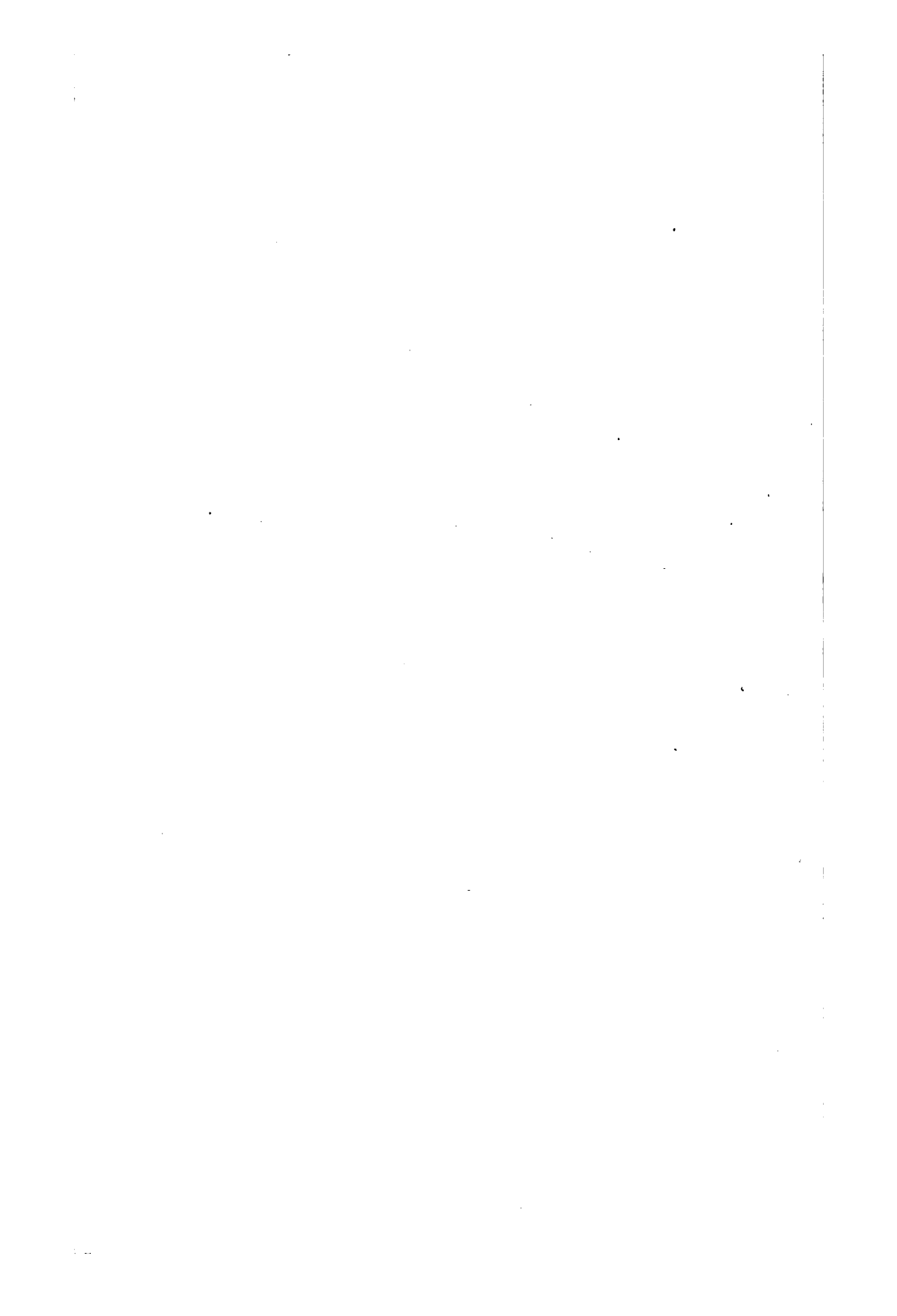
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1908

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RESTORATIONS OF
MENANDER

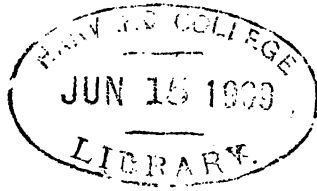
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WALTER HADLAM

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PREFATORY NOTE

*Fragments d'un manuscrit de MENANDRE découverts
et publiés par M. GUSTAVE LEFEBVRE, Inspecteur
en chef du service des Antiquités de l'Égypte.
Le Caire: Imprimerie de l'Institut Français
d'Archéologie Orientale, 1907.*

ALL scholars will offer M. Lefebvre their warm congratulations on this great discovery. They will include M. Maurice Croiset, who has assisted him to edit it, and add their compliments to the Press of the French Archaeological Institute at Cairo.

Here, in several large pieces, we regain no less than 1,300 lines: and if they still deny us the material for estimating thoroughly Menander's management of a comedy throughout, at least there are complete scenes, and one Prologue, which together show us well enough his handling of a plot and his drawing of character, and display most strikingly his lightness and vivacity of style.

But, as M. Lefebvre recognizes, before we can appreciate them fully there is still much restoration to be done; many supplements to be made, and not a few corrections. Fortunately what remains of the MS. appears to have suffered little serious injury; the lacunae, though numerous, are for the most part only small; and many of them probably have traces which will make it possible to confirm the right conjectures; so that there is every ground for hoping that before long almost the whole will have been restored

intelligibly. M. Lefebvre promises us presently a facsimile, and afterwards a second edition which will embody what other scholars may contribute. One such contribution I make here.

The work of restoration has been made much easier by the editor's accuracy in marking the number of the letters missing. For example, there can be no doubt, I think, about the supplements in *vv.* 419, 420 on P. 173 (below, p. 28); but they are rendered possible by the care with which the vacant spaces have been noted.

The scribe has spared us one great source of trouble by marking a change of speakers with two vertical dots ITAMOCTIC: EYΓE: and not infrequently he writes the name of the new speaker in the margin. But he is not, of course, to be relied upon entirely; sometimes he omits these dots, and sometimes put them after the wrong word. One point to which I would invite attention is the number of places where the words have been transposed. It is a subject which I have treated fully in the *Classical Review* for 1902, p. 436, where the present examples will find many parallels.

The Papyrus is here called P, and the conjectural supplements are enclosed in square brackets. My own suggestions, for convenience, are printed in thick type.

King's College, Cambridge,
Jan. 22, 1908.

RESTORATIONS OF MENANDER

P. 9. The form *Τίβειος* in *vv.* 40, 47, though the region is given as *Τίβειον* in Steph. Byz. (Kock *Com. Att.*, i. p. 704), is practically new to us. Elsewhere it appears as *Τίβιος*, and is scanned *Τίβιος* by Metrodorus, *A. P.* xiv. 123. 11. But we are enabled now to emend two other fragments of Menander: *fr.* 231

εὐθυμία βί τὸν δοῦλον τρέφει

Read *Τίβειε*, . . . The credit is due to Bentley, who conjectured *τοι*, *Τίβιε*. And in *fr.* 330 read

ἀλλ' οὐ Τιβείου νῦν ἴσως δεῖ φροντίσαι

where the false reading *τὰ βίου* deceived the simple mind of Priscian. Bergk had already proposed *ἀλλ' οὐ τὰ Τιβίου*. So Proverb. Append. iii. 79 . . . τὸν δὲ Θίμβιν ὁ Μένανδρος (*frag.* 1075) *συνεχῶς Τιβιον καλεῖ* should evidently have been written *Τίβειον*.—It was an ethnic slave-name: Strabo 304, 553; Lucian i. 133, 681, ii. 748, iii. 57, 304; Synes. *Epist.* 3, *A. P.* xiv. 123.

56 μετὰ τῆς ἐμῆς κεκτημένης ἐργάζεται
ἔρια διακονεῖ τε

ΘΡΙΑ P. τὰ θρία ed.

P. 35

9 κριτὴν τούτου τινὰ
ζητοῦμεν ἴσον· εἰ δὴ σε μηδὲν κωλύει,
διάλυσον ἡμᾶς.

ΕΙΔΕCE P

31 τῇ βακτηρίᾳ
κα]θίξομαι σου

P. 35

41

ἐκπρίσων ἐκεί

στελέχη

ΕΚΠΡΙCΩΝ P

The Attic form was *πρίω, πρίσαι*: *Et. Mag.* 688. 11 *ιστέον* ὅτι οἱ Ἀθηναῖοι οὐ λέγουσι *πρίζω*, ἀλλὰ χωρὶς τοῦ ζ̄ *πρίω*, quoting Menander *fr.* 902; Pollux vii, 114 *πρίειν* δὲ λέγεται τὸ *πρίζειν*. Therefore *πριζόντων* in *Theages* 124 A would not have been written by Plato, and in any case we should restore *πριόντων* with Cobet.

P. 39

67

τὸ μὲν ἂν οὗτος ἔλα[βεν ἂν,

τὸ δ' ἐγώ.

P. 41

103

ἴσως ἔσθ' οὐτοσι

. . . . ΗC ὑπὲρ ἡμᾶς, καὶ τραφεῖς ἐν ἐργάταις
ὑπερόψεται ταῦτ'.

M. Lefebvre says that the reading *γένν]ης* appears to him certain, though acknowledging that *γενεᾶς* would be the Attic form. *γέννα* is found elsewhere written in mistake for *γενεά*, but should we not read *γεγονώς* or *γεγώς*?

P. 43

129 ἀλλ' ἀπέδος εἰ μή, φήσ', ἀρέσκει

ΦHCIN P

MSS. make both this error and the contrary with equal carelessness: there are cases of each to be corrected on P. 51 *v.* 280, P. 171 *v.* 388; and see P. 67 *v.* 508, P. 161 *v.* 255.

138

οὐ γνώσομ' εἶναι, μὰ Δία, σοῦ

τοῦ νῦν ἀδικούντος, τοῦ βοηθούντος [δὲ καὶ]

ἐπεξιόντος τὰδικεῖν μέλλοντί σοι.

i. e. τῷ ἀδικεῖν μέλλοντί σοι.

P. 43

156 Πονηρὸς ἦσθας, ὦ πόνηρ'.

Eustath. 1773. 30 Ἄλλιος μέντοι Διονύσιος γράφει ὅτι καὶ τὸ οἶσθα καὶ τὸ οἶσθας ἀμφω Ἑλληνικά, καθὰ καὶ ἦσθα καὶ ἦσθας. It is a slave speaking.

P. 45

174 ON. [ο]ὔτός ἐστι. CYP. τίς;

ON. ὁ δακτύλιος. CYP. ὁ ποῖος;

'Here he ("it") is.' 'Who?' αὐτός ἐστι ed.

191 ἢ σῶζε τοῦτον ἀσφαλῶς

ΗΜΟΙΔ ΝΙ . . ΠΑΡΕΧΩΣΩΝ:

What would suit the space is ἢ 'μοι δ[ός, αὐτῶ] ἵν' [εὔ] παρέχω σῶν. 'Or give it to me, that I may deliver it safely to the master.' There is the same crasis on P. 41 v. 118 αὐτῶ ἵνα κερδάνειε, and it makes no difference where the ictus of the verse falls: αὐτη' στὶν τυχόν in v. 268 is quite normal.

142 νῆ τὸν Δία τὸν σωτήρα. πάνθ' εὐρῶν [ἐγῶ] ἀπαντα περιέσπασμ', ὁ δ' οὐχ εὐρῶν Α[

ἀ[ρεῖ] ed. I should expect either ἔχει or ἔχει, which serves as the perfect of λαμβάνω, 'has got.' For ἀγει compare O. C. 832 τοὺς ἐμοὺς ἀγω. Eur. *Heracl.* 139, 267 ἄξω γε μέντοι τοὺς ἐμοὺς ἐγὼ λαβών. In Aesch. *Supp.* 929 Porson conjectured τὰμ' ὀλωλόθ' εὐρίσκων ἀγω: cf. *Ion* 533-5.

150 αἰσχυρὰ γ' ἂ πέπονθα

P. 47

208 μή μ' ἔλη διαλλαγῆς

πρὸς τὴν γυναῖκα τὸν φράσαντα ταῦτα καὶ διαλλαγῆν ed.

P. 49

221 τὸ τῆς θεοῦ φέρειν

κανοῦν ἔμοιγ' οἶόν τε νῦν ἐστ', ὦ τάλαν.

ἀγνή γάμων γάρ, φασίν,

Diogenian. ii. 46 Ἀγνή γάμων: ἐπὶ τῶν σωφρόνων γυναικῶν "Ομοιον, Τὸ κανοῦν (τὸ) τῆς θεοῦ φέρει.

P. 51

257 εἰς τὰς γυναῖκας παννυχίζουσας μῆνος
 ἐν[ἔ]παισε (?)· κάμο]θ γὰρ παρούσης ἐγένετο
 τοιοῦτον ἔτερον. ON. σοῦ παρούσης; AB. περισιναι
 Ταυροπολι . . .] ΑΙϚ . . ΓΑΡΕΥΑΛΛΟΝ κόραις,
 ἀπ[τῆ] θ' [ὄμοθ συν]έπαιζον· οὐδ' ἐγὼ τότε—
 οὐπω γὰρ ἀνδρ' ἤδειν τί ἐστί· καὶ μάλα
 μὰ τὴν Ἀφροδίτην.

κάμοθ is necessary: the rest is difficult at present, and my suggestions are only tentative: but I suspect that οὐδ' ἐγὼ should be οὐδέπω. Then καὶ μάλα is a positive assurance or assent, and cannot be combined with οὐπω or with μὰ τὴν Ἀφροδίτην, which is only negative: I suppose it is Onesimus who interjects καὶ μάλα: 'Oh yes!' Abrotonon protesting 'No, I swear!'

263 Τὴν δὲ παιδ(α γ') ἦτις ἦν
 οἶσθας;

270 εἰτ' ἐξαπίνης κλάουσα προστρέχει μόνη,
 τῆλουσ' ἐαυτῆς τὰς τρίχας, καλὸν πάνυ
 καὶ λεπτόν, ὧ θεοί, ταραντίνον σφόδρα
 ἀπολωλεκ[υῖ']· ὄλον γὰρ ἐγεγόνει ῥάκος.

ἀπολωλέκει· ed. The sentence admits ἀπολωλέκειν· but the participle seems to suit the space.

'If you take my advice,

277 τοῦτο πρὸς τὸν δεσπότην
 φανερὸν ποιήσεις· εἰ γὰρ ἐστ' ἐλευθέρα,
 παιδὸς τι τοῦτον λανθάνειν δεῖ ^{ΓΕ} ΤΟΥΤΥ[

Read:

εἰ γὰρ ἐστ' ἐλευθέρας
 παιδὸς, τί τοῦτον λανθάνειν δεῖ τὸ γεγονός;

'For if it belongs to a free girl, why should what has happened be concealed from him?' τὸ γεγονός as P. 115 v. 78,

P. 51

P. 155 v. 136 τὸ γεγονὸς κρύπτει, P. 157 v. 192, P. 159 v. 221, P. 163 v. 257. Alciphron iii. 63 'the master εἴσεται τὸ γεγονός. The CY is perhaps the result of a gloss συμβεβηκός.

280 πρότερον ἐκείνην ἥτις ἐστίν, Ἀβρότονον,
 εὐρωμεν· ΕΠΙΤΟΥΤΩΔ'ΕΜΟΙΟΥΝΥΝ· ΕΛ[
 ΕCΤ' P

This seems to have been ἐμοὶ σύ or ἐμοὶ συν : by mistake for ἐμοὶ νῦν σύν[θ]ελ[ε] ? or συγγενοῦ ?

P. 53

294 τί οὖν ποιήσει τις ;

I think we need ποιήση.

300 φήσω Ταυροπολίοις παρθένοσ
 ἔτ' οὔσα — τάκείνη γενόμενα πάντ' ἐμὰ
 ποουμένη — τὰ πλείστα δ' αὐτῶν οἷδ' ἐγώ.
 ΕΤ'ΟΥCΑΤΟΤ'ΕΚΕΙΝΗ P

τά is necessary. Metre admits τά γ' ἐκείνη, but I think ΤΑΕΚΙΝΗ better. Scribes were very apt to fill what looked like an hiatus by inserting γ' or τ' or δ' : e.g. P. 153 v. 119 ΤΟΝΦΑΝΕΝΤΑΔ' ΑΥΤΩ for φανένθ' αὐτῷ (corrected by the editor), Menand. fr. 630, Eur. I. A. 439, Cobet N. L. 60.

309

Τὰ κοινὰ ταυτὶ δ' ἀκκιοῦμαι τῷ λόγῳ,
 τοῦ μὴ διαμαρτεῖν "ὡς δ' ἀναιδῆσ ἦσθα καὶ
 ἰταμός τις!" ON. εὐγε. ABP. "κατέβαλεσ δέ μ' ὡσ σφόδρα!"
 "ἰμάτια δ' οἷ ἀπώλεσ' ἢ τάλαιν' ἐγώ!"
 φήσω.

ΩCΘΑΝΑΙΔΗC P

316 ABP. τὸ πέρας δὲ πάντων, "παιδίον τοίνυν," ἐρῶ,
 "ἔσ]τι γεγονός σοι"

. .]ΗΓΕΓΟΝΟCCOI P is said to have,
 and M. Lefebvre reads ἤδη γεγονός, but with ἤδη we should have had γέγονέν σοι.

P. 55

325 Ἄλλ' [οὐ] χάρις τις, Ἀβρότονον, τούτων ἐμοί;
 ABP. Νῆ τῶ θεῶ, πάντων γ' ἐμαυτῆ σ' αἴτιον
 ἠγήσομαι τούτων.

ΠΑΝΤΩΝΓ'ΕΜΑΥΤΗCΑΙΤΙΟΝ
 ΗΓΗCΟΜΑΙΤΟΥΤΩΝC' P

Having mistaken ΕΜΑΥΤΗ C' for ΕΜΑΥΤΗC, the scribe inserted the necessary C' after τούτων.

333 ΟΥΚΟΥΝCΥΜ..Ε...ΜΟΙ:

to which Onesimus replies

συναρέσκει διαφόρος·
 ἂν γὰρ κακοθεύσῃ, μαχοῦμαί σοι τότε.

Perhaps μετέχεις μοι ὅτ μεθέξεις μοι.

338 φίλη Πειθοί, παροῦσα σύμμαχος,
 ε . ε . κατορθοῦν τοὺς λόγους ὅς ἂν λέγω.

M. Lefebvre reads ἐκεῖ κατορθοῦν, taking κατορθοῦν to be used as an imperative. I do not feel quite satisfied with this use of the infinitive in a prayer; I think she would have said ἐκεῖ κατόρθον, and a scribe might take this for ἔχει κατορθοῦν.

340 τό γ' ἀστικόν! τὸ γύναιον ὡς ἐρπεθ' ὅτι
 κατὰ τὸν ἔρωτ' οὐκ ἔστ' ἐλευθερίας τυχεῖν,
 ἄλλως δ' ἀλύει, τὴν ἑτέραν πορεύεται
 ὁδόν, ἀλλ' ἐγὼ τὸν πάντα δουλεύσω χρόνον,
 λέμφοσ, ἀπῆπληκτοσ, οὐδαμῶσ προνοητικὸσ.

M. Lefebvre reads:

τό γ' ἀστικὸν τὸ γύναιον ὡς ἔρπεθ' ὅτι (δὴ)

but rhythm will not permit that; nor will the construction. The sentence requires ὡς to mean 'when she found that it is impossible': 'The smartness of it! When the woman found that she was unable to obtain her freedom in the way of love, but was hopelessly baffled, thereupon she takes the other road.' The verb should be something like ὡς ἐνόησε ὅτι or ὡς ἐπέπεισθ' ὅτι.

P. 57

369 γύναι, πόθεν ἔχεις, εἰπέ μοι, ΤΟΝ ΔΑ
λαβοῦσ' ;

I suppose that P wrote ΤΟΝΠΑΙΔΙΟΝ in error for τὸ παιδίον, and that ΔΑ was meant to suggest τὸν παῖδα as a correction. Cf. 371-2.

P. 59

382 ἵνα καὶ τὰ γ' ἄλλα πάντα μου πύθη σαφῶς
ΙΝΑΚΑΙΤΑΜΑ P

394 ἀνέκραγε, τὴν κεφαλὴν θ' ἄμ' ἐπάταξε σφόδρα
αὐτοῦ.

τὴν κεφαλὴν τ' ἂν ἐπάταξε ed. with P. T' AM was mistaken for T' AN.

P. 61

431 οὐ γὰρ ἐστὶ δὴ
ἔταιρίδιον τοῦτ', οὐδὲ τὸ τυχ[όν],
ΥΙΟΥΔΗΔΕΚΑΙ παιδάριον[
ΕΛΕΥΘΕΡΟΣΔΑΞ· μὴ βλεπ
καὶ πρῶτον αὐτὸν κατὰ μόν[ας (Kock ii. 364.)

433 υἱοῦ δὲ δὴ? or υἱοῦ δὲ καί? or was it ἀλλὰ υἱοῦ δίκαιον παιδάριον? (Soph. *Aj.* 547, *frag.* 1013).

434 ΔΑΞ is mysterious: can it be πάξ?

440 ABP. τῆς γαμετῆς γυναικὸς ἐστὶ σου
τὸ παιδίον, οὐκ ἀλλότριον. ΧΑΡ. εἰ γὰρ ᾤφελεν.
ABP. νῆ τήν] φ[ί]λην Δήμητρα.

.]φ· ΤΗΝΔΗΜΗΤΡΑ P according to M. Lefebvre; but this asseveration was in such common use that probably it will appear to have been ΦΙΛΗΝ.

P. 63

450 Punctuate:
νουθετήσεις καὶ σύ με;
προπετῶς ἀπάγω τὴν θυγατέρ', ἱερόσυλε γραῦ;
ἀλλὰ περιμένω καταφαγεῖν τὴν προῖκά μου
τὸν χρηστὸν αὐτῆς ἄνδρα, καὶ λόγους λέγω
περὶ τῶν ἔμαντοῦ; ταῦτα συμπείθεις ἐμέ;
ΠΕΡΙΜΕΝΩ P

P. 63

ἀπάγω is present indicative, *περιμείνω* (which is required by metre) the deliberative subjunctive: 'Am I precipitate in taking my daughter away? Why, am I to wait and to make a speech in defence, about what is my own?' Dem. 1324. 4 ἐὰν . . . μὴ ἔατε λόγους λέγειν, Eur. *Med.* 321 μὴ λόγους λέγε, Ar. *Ach.* 299, 302.

455 Punctuate:

κρίνομαι πρὸς *Ῥωφρόνην* ;
 μετάπεισον αὐτήν, ὅταν ἴδῃς· οὕτω τί μοι
 ἀγαθὸν γένοιτο, *Ῥωφρόνη*, γάρ, οἰκαδὶ
 ἀπιῶν — τὸ τέλμ' εἶδες παριοῦσ' — ἐνταυθά σε
 τὴν νύκτα βαπτίζων ὄλην ἀποκτενῶ
 Κ. ΓΩCOI ταῦτ' ἐμοὶ φρονεῖν ἀναγκάσω
 καὶ μὴ στασιάζειν.

M. Lefebvre reads κ[ἀ]γὼ σοι ταῦτ', but neither σοι nor κἀγὼ can in fact be right: the pronoun (though it need not be repeated here) should be σε, and κἀγὼ would mean 'and I will add something to what will be done by another person'. COI suggests ἴσθι, which was so often said in menaces: e.g. καὶ σε, ἴσθι, or a crasis with some word in -ω, as κάτω, ἴσθι, or χούτω, ἴσθι.

P. 65

479 ἐκάστῳ τὸν τρόπον συν[ήρμωσαν]
 φρούραρχον· οὗτος ἔνδον ἔτ[ερον μὲν κακῶς
 ἐπέτριψεν, ἀν αὐτῷ κακῶς χρῆ[σθαι θέλη,
 ἕτερον δ' ἔσωσεν.

οἱ χρῆται . . .

488 ἀλλ' ἀπαγαγεῖν σαυτοῦ παρ' ἀνδρὸς θυγατέρα
 παρ' ἀνδρὸς σαυτοῦ θυγατέρα ed. with P: *simplex ordo*.

493 Punctuate:

καὶ νῦν μὲν
 τῶν κακῶν·
 αὐθις δ' ὅπως μὴ λήψομαί σε, *Ῥωφρόνη*,
 προπετῆ, λέγω σοι.

Anaxandrides *fr.* 56 χαλεπή, λέγω σοι, καὶ προσάντης . . .

P. 65

503 CM. οὐκ οἶδ' ὅ τι λέγεις. ON. ἡ γραυὸς δέ γε
οἶδ', ὡς ἐγῶμαι.

(as P. 151 v. 83) ΩCEΓΩΜΟΙ P

P. 67

507 νυνὶ δ' ἀναγνωρισμὸς αὐτοῖς γέγονε καὶ
ἅπαντα τάγαθά. CM. τί φησίν, ἱερόσυλε γραυῖ;

νῦν δ' ed. with P. In 508 we can make metre with ἅπαντ'
ἀγαθά: but it may be worth considering whether it was not
ἅπαντα τάγάθ'. 'ἱερόσυλε γραυῖ, τί φῆς;

513 σὺ γὰρ σφόδρ' οἶσθ' ὅ τι
οὐτοῖς λέγει νῦν. Οἶδ[ά (γ· ἀ)λλ'] εὐ ἴσθ' ὅτι
ἐπαριστέρως συνῆκε.

For the omission in 514 see P. 51 v. 263, P. 53 v. 304,
where the editor restores τὸ πρᾶγμα(ά γ'), P. 59 v. 382.

515 ἘΡ. CTEPACYNHKE P

516 εὐτύχημα μείζον οὐδὲ ἔν,
εἰ τοῦ]τ' ἀληθές ἐστ' ὃ λέγεις.

P. 111

24 ταύτην, ΒΕΒΑΙΟΝΘ' ΟΥΘΕΝΩΙΚΑΤΕΛΕΙΠΕΤΟ

Read either βέβαιον δ' οὐδέν or βέβαιον δ' φ' κατελείπετ'
οὐδὲ ἔν.

P. 113

31 ἀπὸ ταυτομάτου δ' ὀφθεῖσ' ὑπὸ τοῦ(του), θρασυτέρου,
ὡσπερ προεῖρηκ', ὄντος, ἐπιμελῶς τ' ἀεὶ
φοι]τῶντος ἐπὶ τὴν οἰκίαν,

τοῦ θρασυτέρου ed. with P.

42

πάντα δ' ἐξεκάετο
ταυθ' ἕνεκα τοῦ μέλλοντος, εἰς ὀργὴν θ' ἵνα
οὗτος ἀφίκοιτ'. ἐγὼ γὰρ ἤγον οὐ φύσει

or ἀφίκητ'. ΟΥΤΟCΑΦΙΚΕΤ' P. οὗτος (ἔσ)αφίκετ' ed.

P. 113

46

τούς θ' αὐτῶν ποτε

ΤΟΥΘ' ΕΑΥΤΩΝ Ρ

λάβῃ in 45 may be a mistake for λάβοι, but is not necessary; cf. P. 57 v. 373.

50 γιγνόμενον *ita solet fieri*: as in the Γεωργός (Nicole) v. 6, A. P. v. 41, Alexis 62. 1, 76, Marc. Ant. vi. 40 γίνεται γάρ.

86

ὄσθ' ὁ μὲν νυνὶ ποεῖς

ἀπόπληκτόν ἐστι. ποῖ φέρει γάρ; ἢ τίνα

ἄξων; ἐαυτῆς ἐστ' ἐκείνη κυρία

P wrongly marks a change of speaker,

ΑΠΟΠΛΗΚΤΟΝΕΣΤΙ: ΠΟΥΦΕΡΕΙΓΑΡ: ΗΤΙΝΑ

50 M. Lefebvre reads:

ἔρρωσθ' εὐμενεῖς γεγενημένοι

ἡμῖν θεαταί, καὶ τὰ λοιπὰ σφίξετε.

I think this would imply ἐπεὶ τὰ πρότερα ἀπωλέσατε. The MS. has ΓΕΓΕΝΟΜΕΝΟΙ and I would rather read:

ἔρρωσθ', εὐμενεῖς τε γενόμενοι

ἡμῖν, θεαταί, καὶ τὰ λοιπὰ σφίξετε.

etiam quae sequuntur.

62 Accent and punctuate:

ἢ Δωρὶς οἷα γέγονεν, ὡς δ' ἔρρωμένη!

ζῶσιν τρόπον τιν', ὡς ἐμοὶ καταφαίνεται,

αὐταί.

This use of ζῶσιν explains a phrase in Antiphanes 217. 8 λέγεις μάγειρον ζῶντα! which Kock took as a question, 'tam egregium coquum negat usquam inter vivos reperiri posse'; but it means *coquum vivacem praedicat*!

P. 115

80 M. Lefebvre gives:

ΠΟΛ. μὴ βόα·

τίς ἔσθ' ὁ δα τίς; αὐτή. ΠΑΤ. πάνυ καλῶς·

ἤρεσκες αὐτῇ τάχα s, νῦν δ' οὐκέτι.

ἀπελήλυθ' οὐ κατὰ τρόπον σου χρωμένου

αὐτῇ. ΠΟΛ. τί φῆς; οὐ κατὰ τρόπον;

P. 115

On *v.* 82 M. Lefebvre says (P. 134): 'On pourrait lire *πάρος*, si les traces de lettres s'y prêtaient.' Do they not? If it was not *πάρος*, then it must be *τέως*.

In 83 *ἀπελήλυθ'* (*οὔν*) would heal the metre, but I should prefer *οὐ(χι) κατὰ τρόπον*.—For *v.* 81 I conjecture

*τίς ἔσθ' ὁ δ[ακρύων; *Οσ]τις; αὐτή. Πάνυ καλῶς.*

Or *ὁ κλάων*. Pol. 'Who is that crying?' Pat. 'Who? the mistress.' Pol. 'Excellent!' Cf. *v.* 67:

*ὦ κεκτημένη,
ὡς ἄδικα πάσχεις! παῖδες, εὐφρανθήσεται
κλάουσαν αὐτὴν πυθόμενος νῦν, τοῦτο γὰρ
ἐβούλετ' αὐτός.*

So I would punctuate it: the MS. gives *ΩΣΑΔΙΚΑΠΑΣΧΕΙΣ ΠΑΙΔΕΣ*: For *δοτις* see below, P. 151 *v.* 89.

P. 117

107 ΠΟΛ. τὸν κόσμον αὐτῆς εἰ θεωρήσῃς [*σύ. ΠΑΤ. πῶς*]
ἔχει; ΠΟΛ. *θεώρησον, Πάταικε, προῖσιθι, καὶ
μᾶλλον μ' ἐλεήσεις.*

[*σύ; Π. πῶς*] is supplied by M. Lefebvre, and must be right—if the MS. is right in marking another speaker after *ἔχει*, which I greatly doubt. I take the true reading to be

*τὸν κόσμον αὐτῆς εἰ θεωρήσῃς (γ') [δ' πῶς
ἔχει. θεώρησον, Πάταικε,*

Pataecus looks at the articles, and cries:

*ΩΠΑΡΙ
ΕΝΔΥΜΑΘ' ΟΙ' ΟΙΑΔ' ΕΦΑΙΝΕΘΗΝΙΚ'Α
ΛΑΒΗΤΙΟΥΤΩΝΟΥΓΑΡΕΩΡΑΚΕΝΕΠΙ*

This is at first sight a puzzling corruption: but I will give at once the reading which is to my mind certain:

*ἐνδύμαθ' οἷ' ἐφαίνεθ', οἷα δ', ἠνίκ' ἄν
λάβῃ τι τούτων! οὐ γὰρ ἐδρακέν γέ πω*

i. e. *οἷ' ἐφαίνεθ', οἷα δὲ (φανεῖται), ἠνίκ' ἄν, 'how beautiful they looked, and what they will look like when she gets them!—*

P. 117

for she has not seen them yet' (Soph. *O. T.* 105 *ἔξοιδ' ἀκούων, οὐ γὰρ εἰσεῖδόν γε πω*). The scribe, not having attended to the sense, took *οἶα, οἶα δέ* for a mere repetition, and preferred to bring the words together. So in Eur. *H. F.* 135 the MS. gives *οἶους οἶους ὀλέσσασα τούσδ' ἀποστερήσῃ*, just as in *Hec.* 1042 the MSS. give *τάλαιναι τάλαιναι κῆραι Φρυγῶν*: and on P. 159 v. 203 there is another very similar example to be corrected.

113

ἀλλὰ τί φέρω νῦν εἰς μέσον

τὸ μέγεθος, ἐμβρόντητος, ὑπὲρ ἄλλων λαλῶν;

ΠΑΤ. *μὰ τὸν Δί' οὐδ' ἔν.* ΠΟΛ. *οὐ γὰρ ἀλλὰ δεῖ, Πάταικέ, σε ἰδεῖν· βιάδιζε δευρο.* ΠΑΤ. *παρά σ' εἰσέρχομαι.*

114 ΛΑΛΩ P, which at the end of a line often writes $\bar{\omega}$ for $\omega\eta$. In 115 M. Croiset proposes to eject *Πάταικε*, reading *Μὰ τὸν Δί', οὐδ' ἔν. Οὐ γάρ; ἀλλὰ δεῖ σε νῦν.* I think *οὐ γάρ;* is the right way to punctuate; *οὐ γὰρ ἀλλὰ* 'for the fact is' does not cohere with what precedes. But probably we should merely eject *οὐδ' ἔν.*

Since he says *εἰσέρχομαι*, it is evident that he follows Polemon into the house; and thereupon in 117 some one inside the house exclaims, according to the MS.:

*οὐκ εἰσφθερεῖσθε θᾶπτον ὑμεῖς ἐκποδῶν;
λόγχασ ἔχοντες ἐκπεπηδήκασί μοι·*

Plainly we must read *οὐκ ἐκφθερεῖσθε* and *εἰσπεπηδήκασί μοι.*

The speaker then continues:

119 *οὐκ ἂν δύναιτο δ' ἂν ἐξελεῖν νεοττιὰν
χελιδόνων, οἶοι πάρεισ' οἱ βάσκανοι.*

The *δέ* is needed, and we could restore metre by omitting the second *ἂν*: but I am strongly inclined to think that we have here a case of transposition, and that the original was:

νεοττιὰν δ' οὐκ ἂν δύναιντ' ἂν ἐξελεῖν

That is a more forcible way of saying *οὐδ' ἂν νεοττιὰν δύναιντ' ἂν*, and in Greek is probably not so familiar a form of

P. 117

phrasing that it will be superfluous to illustrate. In Latin, if I am not mistaken, it was the normal form—*unum non* rather than *ne unum quidem*; but in Greek *εἰς οὐκ* is rare, and phrases of that form are only colloquial, with exclamatory emphasis and a tone of racy vehemence. Compare the normal form Athenaeus 118 F *ὦν οὐδ' ἂν μαινόμενος κύων γεύσασαί' ἂν ποτε* with Antip. Thess. *A. P.* xi. 327 *αἰπόλος ἤ μεθύων οὐκ ἂν ποτε, φασί, συνῶκει*. The following are most of the examples: Aesch. *P. V.* 1011 *εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς*, 1015 *σὲ γὰρ προσηύδων οὐκ ἂν (= οὐδ' ἂν προσεῖπον, διελέχθην)*. Soph. *Ant.* 1170 *τᾶλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην*, *Aj.* 1144 *φ' φθέγμ' ἂν οὐκ ἂν ἠῦρες (ἐνηῦρες Hartung, cf. O. T. 536)*. Antiphanes *fr.* 55. 19 *σφενδόνη οὐκ ἂν ἐφικοίμην αὐτόσε*. Nicostratus *fr.* 5 *ὄν οὐκ ἂν καταφάγοιμεν ἡμερῶν τριῶν ἂν ἐσθίοντες*. Alexis 15. 2 *χαλκοῦ μέρος δωδέκατον οὐκ ἂν ἀπολάβοις*, and 267. 3. Herodas vii. 81 *χαλκοῦ βίνημ' ὃ δὴ κοτ' ἐστὶ τῆς Ἀθηναίης ἀνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι (= οὐδ' ὄτιοῦν ἂν)*, ii. 90 *Μίνως οὐκ ἂν δικάζων βέλτιον διήτησεν*, vi. 36 *Νοσσίδι χρῆσθαι ἔν' οὐκ ἂν ὄστις λεπρός ἐστὶ προσδοίην*, and 69, viii. 12 *βαίδς οὐχ (= οὐδὲ βαίδς) ἡμῖν ἐν τῇ οἰκίῃ 'στὶ μαλλός*. Diphilus 91 *παρ' ἧς τὸν ἄρτον ἢ κύων οὐ λαμβάνει*. Menand. *fr.* 65. 8 *οὐ τῶν τριάκοντ' οὐκ ἀπόλλυται τρία (= οὐδὲ τρία)*, 532. 9 *ὃ πέντε μῆνας ἔνδον οὐ γενήσεται*. Nausicrat. *fr.* 3. 3 *οὐ δασύποδ' εὐρεῖν ἐστὶν οὐχὶ ῥάδιον*. Strato Com. 1. 46 *τὸν δ' οὐκ ἂν ταχὺ ἐπεισεν ἢ Πειθῶ, ne Suada quidem* (which Kock iii. p. 362, is wrong in altering to *οὐδ' ἂν*).

With this passage compare Lucian iii. 304: see below on P. 173 v. 473. The detail of the *πρωχαλαζῶν στρατιώτης* multiplying his one slave is excellently illustrated by Athenaeus 230 C–D.

P. 119 129 Punctuate *ἐποίουν' οὐδέ* 'not even'.

141 *αὐτὸς ἐμελέτων λόγον*

ἐμὲ λέγων ed. with P.

P. 119

145

ἔγν]ωκας εἶ

κομιδῆ τὸν ἀνθρώπον. Τί βούλει; Φιλτάτη,
διὰ σοῦ γενέσθω τοῦτο Μ ΡΑΧΟ . : CETAI
τοῦτό (γε) γέλοιον. 'Ἄλλ' ὑπὲρ πάντων ἐχρῆν
ὄραν] σ'. 'Ἐγὼ δά γ' ἄλλ' ἄρισθ' οὕτως ἔχεις.

Pataecus is imploring Glycera to plead with the master for his freedom.

451 ΩΚΑCÇ P. 147 M should be ΜΟΙ : and then Glycera replies 'He will That's ridiculous'. I do not see what the verb can be except παραχρήσεται, but it is not convincing.

149 P gives

. . . . C' : ΕΓΩΔΑΓΑΜ' ΑΡΙCΤ' : ΟΥΤΩCΕΧΕΙC ΠΑΤ,

making a wrong division of the speakers. 'Yes, I know,' says Glycera, 'but you are excellently well off as you are.' Cf. above, on P. 67 v. 514.

P. 121

158 ΠΑΤ τί κλ]αίεις, ἀθλία ;

or rather κλάεις. P gives

|ΠΙCICAΘΛΙΑ: ΠΕΠΟΝΘΑΤΙ ΠΑΤ,

168 ἀφρόνως ἔχειν ἐχθραν τε πρα[όνως φέρειν

P. 147 v. 25. Punctuate:

ἐμέ τ' οὐδὲν εἶδυ' ἔνδον ὄντ', ἐν ἀσφαλεῖ
εἶναι νομίσασα τοῦ λαλεῖν, προσέρχεται

See Stephanus, *Thesaur.* s.v. ἀσφαλής, p. 2310 B.

41 "ἔνδον ἐστὶν αὐτός;" 'Is the master in?' 43 "αὐτὴ καλεῖ, τίτθη, σε." 'The mistress is calling you, nurse.'

P. 149

52 ὥσθ' ὅτι μὲν αὐτῆς ἐστι τοῦτο

ἐστι τοῦτο αὐτῆς ed. with P.

70 κατακόπτειν 'to bore' is a stock witticism to a cook; see Kock ii. 362, iii. 296, 312, 315, 317.

P. 151

71 *ιδιωτ'*. Ἐγώ; Δοκεῖς γέ μοι, νῆ τοὺς θεοῦς
 or γ' ἐμοί: as *frag.* 195.

81 Ἐμέ τις καλεῖ; Ναί (ναί)χι.

83 Τοῦ[τον μὲν οὐ]δέν, ὡς ἐγῶμαι, λανθάνει;
 Τὸ [πάν γ' ὄρῃ π]ραττόμενον ἔργον· ἔστι γὰρ
 περίεργος, εἴ τις ἄλλος.

Or τὸ νῦν γ' ὄρῃ. Cf. Menand. *fr.* 849 φιλῶ σ', Ὀνήσιμε,
 καὶ σὺ περίεργος εἶ, with *fr.* 850 οὐδὲν γλυκύτερον ἢ πάντ'
 εἶδέναι: where (since καί and ὡς were so readily confused)
 I would read φιλῶ σ', Ὀνήσιμ', ὡς σὺ περίεργός (τις) εἶ:
 cf. Heracleides Com. ii. p. 454 Kock ὡς γενναῖος ἦν, Aesch.
Pers. 774, Eur. *I. T.* 1154.—See Themistius 262 C-D.

88 τί δεῖ ποιεῖν,
 δέσποτα; ΔΗ. τί δεῖ ποιεῖν;

It is a question whether Demeas exclaims *ὅ τι δεῖ ποιεῖν*;
 This is not *invariable* (Antiphanes 20, Anaxandrides 1);
 but consider, with the MS. readings, Menander *fr.* 530. 16,
 above P. 115 v. 81, Crobylus 5 (iii. p. 380), Mnesimachus 3
 (ii. p. 436), Antiphanes 203. 8, and Cobet *N. L.* 16. In
 Lucian iii. 303 read *ὅστις*; (for *ὅτι*) Πολέμων ὁ Στειριεύς.

94 Ἐγώ; should come at the end of 93, as in v. 100, and
 then v. 94 begins:

μὰ τὸν Διόνυσον, μὰ τὸν Ἀπ[όλλω, τουτονί,]
 μὰ τὸν Διὰ τὸν σωτήρα, μὰ τὸν Ἀσκληπιόν
 or μὰ τὸν Ἀπόλλω, γὰρ μὲν οὐ, see below, P. 171 v. 409.

P. 153

97 ΠΑΡ. ἢ μὴ ποτ' ἄρ'— 'Or else may I never—'

101 Κύ, νῆ] Δί', ἀκριβῶς or εὐ ο]τ[δ'.

110 ὃ πόλισμα Κεκροπίας χθονός,
 ὃ ταναὸς αἰθήρ, ὃ—τί, Δημέα, βοῶς;

115 εἰ μὲν γὰρ ἢ βουλόμενος [ἢ 'ναγκασμέν]ος
 ἔρωτι

or ἢ βεβιασμένος

P. 153

125]εν αὐτόν που μεθύοντα δηλαδὴ
 κούκ ὄν]τ' ἐν ἑαυτοῦ· πολλὰ δ' (ἐξ)εργάζεται
 τοιαύτ] ἄκρατος

P. 155

145 Parmeno rushes into the house and leaves the cook
 exclaiming

Ἡράκλεις, τί τοῦτο, παῖ;
 μαινόμενος εἰσδεδράμηκεν εἴσω ΤΙΓΕΡΩΝ
 ἢ τί τὸ κακὸν ποτ' ἐστί; τί δέ μοι ΤΟΥΤΟΠΟΙ

M. Lefebvre reads *τίς γέρων*; '*Quel est donc ce vicillard?*'
τίς ὁ γέρων would give that meaning, or *τί ὁ γέρων* would be
 'What is the old man doing?' But Parmeno is surely not an
 old man? It seems to me that it should be some participle:
 cf. P. 114 v. 87 *ποῖ φέρει γάρ*; ἢ *τίν' ἄξων*; P. 165 v. 113
εἴσιθ' εἴσω. *Τί ποιήσων*; But what participle? Neither
τί ἐγερωῶν nor *τί σπερωῶν* is likely: what remains is *ΤΙΠΟΤΕΡΩΝ*
τί πότε ἔρωῶν;

Then he should say *τί δέ μοι* (or *δ' ἐμοί*) *τοῦθ', ὅποι*; 'But
 what is it to me where (he has gone?)'

159 Ὅτι τοῦτ' ἀνειλδμήν, διὰ τοῦτοΚΑΝΤΙΚΑΙ:
 Διὰ τοῦτο. τοιοῦτ' ἦν (τι) τὸ κακόν, μανθάνω.

I cannot see what verb 159 can have concluded with, and
 can only suggest *διὰ τοῦθ' ἱμάντι καί*—, the sentence being
 interrupted. *ἱμάς* is the strap with which masters threaten to
 flog their slaves, v. 106, P. 165 v. 317, fr. 564, Antiphanes
 fr. 74. 7. In v. 106 Demeas has already called for an *ἱμάντα*
 to flog Parmenon with, and with this I suppose he is now
 threatening Chrysis: v. 157 *Παύσω σ' ἐγώ, ὡς οἴομαι*—

P. 157

172 *Ὄψω δάκνει* is sound; τὸ *δνειδος* *δηλονότι*.

P. 157

175 μέγα πρᾶγμα as Eubulus 116. 10, Alexis 179.

177 αἱ κατὰ σέ, Χρυσί, πραττόμεναι δραχμὰς δέκα
μόνας ἑτέραι τρέχουσιν ἐπὶ τὰ δεῖπνα καὶ
πίνουσ' ἄκρατον ἄχρι ἂν ἀποθάνωσιν, ἢ
πεινώσιν ἂν μὴ τοῦθ' ἐτοίμως καὶ ταχὺ
ποῶσιν·

ΕΤΑΙΡΑΙ P, a common confusion. He is cruelly classing her among *the rest* of the common sort. ΑΧΡΙCΑΝ P: ἀχρι is the Attic form. ΑΠΟΘΑΝΩCΙΝΚΑΙ P. The *v. l.* ἢ is better Greek, 'Or starve if they can't get it': Anaxandrides 33. 8.

183 ἔσταθι. Τάλαινα τῆς ἐμῆς τύχης ἐγὼ
τάλαινα' ἐγὼ τῆς ἐμῆς τύχης ed. with P.

190 Punctuate :

ἀλλ', Ἡράκλεις, τί τοῦτο; πρόσθε τῆς θύρας
ἔστηκε Χρυσίς ἥδε κλάουσ'; οὐ μὲν οὖν
ἄλλη. τί ποτε τὸ γεγονός;

ΤΙΠΟΤΕCΤΙΤΟΓΕΓΟΝΟC P, ἔστι having been inserted, as e.g. in *frag.* 669.—Alexis 270. 5, Lucian i. 169.

P. 159

202 τὸ δεῖνα μικρόν, ὦ τάν, οἴχεται
πάντα τὰ πράγματ', ἀνατέτραπται, τέλος ἔχει. Νῆ Δία

The second line is doubly unmetrical, for not only is a syllable wanting after ἔχει, but there is a dactyl for a trochee at the beginning, which is not permissible. It is merely a case of transposition; the scribe wrongly brought πάντα τὰ πράγματα together; see above, P. 117 *v.* 110. Read

οἴχεται
πάντα, τέλος ἔχει τὰ πράγματ', ἀνατέτραπται.

I do not see what μικρόν can mean unless punctuated μικρόν, ὦ τάν; 'a small thing!' Otherwise μιάρόν.

P. 161

238 κάτεχε δὴ σεαυτόν. ἀδικεῖς, Δημέα, με·

CAYTON P

242 ἔστι δ' οὐ τοιοῦτον. ἀλλὰ ΠΕΡΙΠΑΤῆ . . . ΕΝΘΑΔΙΜΙΚΡῶ
μετ' ἐμοῦ. Περιπατήσω. ΚΑΙΣΕΑ ΛΑΒΕ

Unless this is corrupted by a gloss, the metre calls for 243 to begin μικρὰ μετ' ἐμοῦ. But the nearest parallels I can find are Sosipater iii. p. 34 Kock ἐν ὄσφ προσέρχεται' ἐξ ἀγορᾶς ὁ παῖς, | μικρὰ διακινήσω σε περὶ τοῦ πράγματος. Alciphron i. 34 μικρὰ κραιπαλήσωμεν, iii. 5 μικρὰ προσπαίξας.—Then Demeas continues: καὶ σεα[υτόν ἀνά]λαβε: see Stephanus *Thesaur.* ἀναλαμβάνω p. 431 c.

244 οὐκ ἀκήκοας, εἰπέ μοι, λεγόν[των] τε
τῶν τραγωδῶν ὡς γενόμενος ὁ Ζ[εὺς χρυσοῦ]ς ἐρρῦη
διὰ τοῦ τέγους, κατειργμένην δὲ παιδ' ἐμόχλευσεν [

This is a good case of transposition: read

οὐκ ἀκήκοας λεγόντων, εἰπέ μοι, [σὺ πάπο]τε
τῶν τραγωδῶν ὡς γενόμενος χρυσοῦς ὁ Ζεὺς ἐρρῦη

One quotation of Eur. *fr.* 1029 gives θεὸν δέ, εἰπέ μοι, ποῖον νοητέον in place of θεὸν δὲ ποῖον, εἰπέ μοι.—In 245 it is enough to write χρυσοῦς ὁ Ζεὺς, allowing γενόμενος to come first as in *v.* 227. The normal order would be as in Lucian i. 319 φασὶ δ' οὖν τὸν Δία χρυσοῦν γενόμενον ρυῆναι διὰ τοῦ ὀρόφου ἐπ' αὐτήν: and the original here may have been χρυσοῦς ὡς ὁ Ζεὺς γενόμενος.

247

σκόπει

ΤΟ . . . ΖΕΥΣΕΙΟΙΜΕΡΟΣΤΙΡΕΙ τὸ πλείστον.

Metre will not admit M. Lefebvre's τοῦτο· Ζεὺς
If Ζεὺς is right, there is a transposition, but the meaning is not clear.

P. 161

251 Read :

καὶ βουκολεῖς με ; Μὰ τὸν Ἀπόλλω, ἴγὼ μὲν σὺ

P makes no division between the speakers. See *vv.* 409, 417, and the note on P. 51 *v.* 262.

254

λήψεται μὲν, μὴ φοβοῦ
τοῦτο· θεῖον δ' ἐστὶν ἀκριβῶς τὸ γεγεννημένον

A foot is lacking : I suggest

τοῦτο· θεῖον δ' ἔστ' ἀκριβῶς (ἴσθι) or ἴσθ' ἀκριβῶς, ἐστὶ

P. 163

261 Ἀνδροκλῆς ἔτη τοσαῦτα ζῆ, τρέφει παιδα(ς), πολὺ
πράττεται, μέλας περιπατεῖ, λευκὸς οὐκ ἂν ἀποθάνοι·
σὺ δ' ἈΞΕΙCΦΑ . ΤΑΙΤΙCΑΥΤΟΝ οὗτός ἐστιν οὐ θεός ;

This looks to me like σὺ δ' ἀποφραυλίξεις σεαυτόν ; (or τι σαυτόν ;).

He has said before, 252 χείρων οὐδὲ μικρὸν Ἀκρισίου δῆπουθεν εἶ, and 256 μυρίους εἰπεῖν ἔχω σοι περιπατοῦντας ἐν μέσῳ ὄντας ἐκ θεῶν σὺ δ' οἶει δεινὸν εἶναι τὸ γεγονός ;

'*There is Chaerephon, the notorious parasite, and Androcles, the black sheep ; and do you (or 'will you,' -ieis) disparage yourself, think meanly of yourself ? Is not that fellow a god ?*

The Attic form, however, was φλαυρ- (Pollux iv. 32 φλαυρίσαι καὶ ἀποφλαυρίσαι) which was apt to be corrupted in MSS. to φανλ- (see *Thesaur.* ἀποφλαυρίζω); and I take the original reading to have been :

ΕΚΦΑΥΛΙΖΕΙC

σὺ δ' ἀποφλαυρίζεις σεαυτόν ;

corrupted by confusion with a gloss ἐκφραυλίξεις, which was a word in common use (see *Thesaur.* s.v.).

μέλας means *deaf, wicked*, as in the proverb used by Menander *fr.* 239 *κανθάρου μελάντερος : ἐπὶ τῶν πονηρῶν καὶ*

P. 163

κακοηθῶν. Plut. *Mor.* 12 A μὴ γεύεσθαι μελανούρων, τουτέστι μὴ συνδιατρίβειν μέλασιν ἀνθρώποις διὰ τὴν κακοθήειαν: and see Gataker on μέλαν ἦθος in Marc. Anton. iv. 28.—περιπατεῖ as Anaxandrides 34. 5, Dromo 1 (ii. p. 419).

268 τάνδον εὐτρεπῆ. ΠΟΙΗΜΑΤΑΠΑΡΕΜΟΙΑ[
Κομφός εἶ. Χάριν δὲ πολλὴν πᾶσι τοῖς θεοῖς ἔχω,
οὐδὲν εὐρηκὸς ἀληθὲς ὦν τότ' ᾄμην

We need, I think, the plural; e.g. ποιήματ' (ἄττα) or (ἦν τὰ) παρ' ἐμοί, δ[ηλαδή]; and what gives occasion for this witticism is, I suppose, that the previous remark was [ποῖαι] or [ποιοῦ] τάνδον εὐτρεπῆ.

P. 165

288 οὐ μὴν ταπεινῶς οὐδ' ἀγεννῶς παντελῶς
ΠΩΡ ΟΥΤ' ἀλλὰ

M. Lefebvre conjectures πορ[ευτέον τ]οῦτ', but the construction is inadmissible. In 293 Moschion speaks of himself as φέροντα μὴ παρέργως τοῦτο, and the word which exactly suits the meaning and exactly fills the space is περι[ιοπτέον τ]οῦτ'.

308 Οὐδέν. Τί οὖν οὕτως ἔφυγες, ἀβέλτερε;
ΕΦΥΓΕCOΥΤΩC P, an unmetrical transposition.

P. 167

πρόσεισι νῦν ὁ πατήρ· δεήσεται
320 οὗτος καταμένειν μ[ου ἐνθ]αδί· δεήσεται
ἄλλως μέχρη τινός· δεῖ γάρ· εἶθ', ὅταν δοκῆ,
προ[σθήσομ' αὐτῷ]. πιθανὸν εἶναι δε[ῖ μόν]ον.
ὁ μὰ τὸν Διόνυσον οὐ δύναμ[αι ποεῖν] ἐγώ,
τοῦτ' ἐστίν.

320 KATAMENEINM ΞΑ! P: μου is wanted, as in 337 (below) ἀν δέ μου [μὴ δέη]τ', ἀνδρες, καταμένειν.

321 ΑΛΛ' ΩC P: so in Aesch. *Agam.* 1316 the MS. mistakes ἄλλως for ἀλλ' ὄς. 322 ΕΙΝΑΙΜ . . . ΝΟΝ P: whether the letter following ΕΙΝΑΙ is really Μ, and not ΔΕ, I am inclined to question, but in any case the true reading must be δεῖ μόνον.

P. 167

Moschion, as he has just explained in 278-93, does not really mean to leave the country, but is going to frighten his father by pretending that he means to do so :

'My father will come presently: he will beg me to remain here: he shall beg in vain for some time,—that he must do: then, when I see fit, I will yield my acquiescence. Only, I must act the part convincingly. Just what I can't do is that!'

In 322 the choice lies between προσθήσομ' αὐτῷ 'I will incline to his view' and πεισθήσομ' αὐτῷ 'I will allow myself to be persuaded by him': but see Cobet *N. L.* 409.

337 νῦν πρόσεισιν. ἄν δέ μου
 μὴ δέη]τ', ἄνδρες, καταμένειν, ἀλλ' ἀποργισθεῖς ἐᾷ
]—τουτὶ γὰρ ἄρτι παρέλιπον—τί δεῖ ποεῖν;
]s οὐκ ἂν ποιῆσαι τοῦτ'. ἐὰν δέ,—πάντα γὰρ
 οἴχε]τ', εἰ γέλοιος ἔσομαι, νῆ Δί', ἀνακάμπτων πάλιν.

'But if he does *not* beg me to remain, but gives way to anger and lets me go and welcome—for I omitted this just now—what am I to do? Probably he won't do so; but if he does,—(well, I must stick to it,) for everything is ruined if I am to be ridiculous in going back upon my resolution.'

νῆ Δία belongs to οἴχεται πάντα, as P. 159 v. 202. οἴχεται, εἰ is a frequent combination, e. g. Herodas ii. 25, Eur. *Supp.* 714, *Phoen.* 979, Lucian i. 278, iii. 265.

325 Ὑστερίζειν μοι δοκεῖς σὺ παντελῶς [τῶν ἐνθά]δε
 πραγμάτων· εἰδὼς δ' ἀκριβῶς οὐδὲν οὐδ' ἀκηκόως,
 διὰ κενῆς σαυτὸν ταραττεῖς, ἐμέ [δε]

ΔΙΑΚΙΝ ... ΑΥΤΟΝ P, διακινεῖς σαυτόν· ταραττεῖς ἐμέ ed.

διὰ κενῆς (διακενῆς) p. 163 v. 260 and *fr.* 580.—This line should perhaps end with the οὐ φέρεις which is placed at the beginning of the next.

329 ΟΥΜΙΑ should be θυμία and should perhaps conclude the previous line. Cf. Eubulus 75. 7, Alexis 149. 16.

P. 167

336 ends incompletely with ONTΩCI. I suppose it was ONTΩCI<ΘΙ>, i. e. *δντως*; *ἴθι*.

346

Ἐνθάδ' οὐ

μακρὰν (ἀπ)εῖναι φαίνεθ', ὡς ἐμοῖ δοκεῖ.

P gives

ΕΝΘΑΔΕ

CΥ . . ἈΡΑΝΕΙΝΑΙ

that is, as I suppose, he wrote οὐ μακρὰν at the beginning of 347, and then εῖναι to make metre.

P. 169

348 Δᾶ[ε πολλα]κίς μὲν ἤδη πρὸς μ' ἀπήγγελα[s . . ΑΥΤ (?)]
οὐκ ἀληθές, ἀλλ' ἀλαζῶν καὶ θεοῖσιν ἐχθρὸς εἶ.
τῆδε κα[ὶ νυ]νὶ πλανᾶς με. ΔΑ. κρέμασον ΕΥΘΥCΞ
τῆμερον

349 ΤΑΙΘΕΟΙCIN P: rightly in schol. *Ran.* 280.

The last word in 348 is perhaps πολύ: cf. 410, which looks like πολὺ καταψεύδεσ[θ']. Then Davus might say either κρέμασον εὐθὺς σαντὸν . . . , or more probably his growl is interrupted, κρέμασον εὐθὺς ἐ[κποδῶν] τῆμερον—

353 δ] δ' ἐδίωκε

P. 171

383 οὐκ ἀτελής, ὡς ἔοικεν, εἰμὶ δεινοῦ δ' εντ[
οῖομαι, μὰ τὴν Ἀθηνᾶν

ἀτελής is unmetrical, and *ἀτελής* (*τις*) too is inadmissible. A clue is given by *μὰ τὴν Ἀθηνᾶν*, which can only be said negatively, whereas *δεινοῦ δ'* is a positive, and must have been followed by *νὴ τὴν Ἀθηνᾶν*. Now what leads Moschion to draw this inference is the girl's behaviour to him:

381 ἀλλ' ἔδειξεν μὲν τι τοιοῦθ'. ὡς προσῆλ[θον] ἐσ[π]έρας,
προσδραμόντ' οὐκ ἔφυγεν, ἀλλὰ περιβαλοῦσ' Ε Ε
οὐκ ἀηδής, ὡς ἔοικεν, εἴμ' ἰδεῖν οὐδ' ἐντυχεῖν,
οῖομαι, μὰ τὴν Ἀθηνᾶν.

P. 171

The first Η, as may easily happen, was mistaken for ΤΕ: there is another case below in *v.* 440, where Η appears to have been misread as ΓΕ.—The word beginning ΕΝΤ might have been another adjective, but there is none that suits, nor any word that I can find but *έντυχείν*: cf. Plat. *Επιστ.* xiii. p. 360 c οὔτε ἀχαρίς ἐστίν έντυχείν οὔτε κακοθήθει ἔοικεν, ‘not without charm of manner,’ ‘not unpleasant to meet, to have conversation with,’—and in a connexion like the present the word is especially appropriate: Alciphron i. 29, 34, 35, 37, 38, ii. 1.

This is what the Cyclops says in Theocr. xi. 77–9, δηλον δὲ έν τῇ γῆ κήγών τις φαίνομαι ἔμμεν, meaning, of course, as Fritzsche says, “δηλον δτι οὐκ ἀηδῆς εἶμι, ὅπου γε καὶ αὶ κόραι με φιλοῦσι.” And *v.* 390 begins with οὐκ εἶμ’ ἀηδῆς. There the metre requires οὐκ ἀηδῆς εἶμι, or perhaps εἶμ’ is to be ejected (cf. P. 157 *v.* 192).—Cf. P. 113 *v.* 33–36.

385 ‘However,’ continues Moschion, ‘I must not boast’ :—

ἀλλ’ ἑταίρ[as ταυτά γε,]
τὴν δ’ Ἀδράστειαν μάλιστα νῦν ΑΡ Η

‘*however, that’s the way of courtesans*’ (or ἑταιρῶν, or τοῦτό γε or που or μέν or αἰεί); Dem. 1261. 20 ταῦτ’ εἶναι νέων ἀνθρώπων. Aeschin. ii. 130 ταῦτα γὰρ τοῦ γόητος ἀνθρώπου. A. P. v. 306 ταῦτα μέν ἐστιν ἐρώντος. Arr. Epictet. ii. 17 ταῦτ’ ἐστὶ τὰ τοῦ φιλοσόφου.

‘*and now especially I must do reverence to Adrasteia.*’ The regular word is προσκυνεῖν: Aesch. P. V. 968, Plat. *Rep.* 451 A, Dem. 781. 8, Liban. *Επιστ.* 286, Alciphron i. 33.

Or νῦν ἀπεῖναι βούλομαι; Lucian iii. 435 ἀπέη δ’ ἡ Ἀδράστεια, as φθόνος δ’ ἀπέστω or ἀπίτω: or νῦν λαθεῖν as Herodas vi. 35.

388 εὐτρεπὲς δ’ ἀριστόν ἐστίν, ἐκ δὲ

ΕCΤ’ Ρ

P. 171

399 ὡς γὰρ ἐλθὼν εἶπα πρὸς τὴν μητέρα
 ὅτι πάρει, “ μὴ καὶ τι τούτων ” φήσ’, [ὁ παῖς ἀ]κήκοεν ;
 “ ἦ σὺ λελάληκας πρὸς αὐτὸν
 μὴ ὄρας σύ γε ”
 [φή]σ’, “ ἴκοιο. ἀλη[θὲς

400 ΜΗΚΕΤΙ P 401 ΗΚΑΙΣΥ P

So in Menand. *fr.* 530. 10 we should read μὴ [ὄρας σύ γε] ἴκοι[ο]. τάληθῆ λέγω, where Fritzsche conjectured μὴ ὄρασι δὲ. This σύ γε was commonly used in imprecations, as in ἐκκορηθείης σύ γε.

409 ΜΑΤΟΝΑΠΟΛΛΩ . . ΙΟΥ

One expects the ending to be ’γὼ μὲν οὖ’ if there is room, or τουτουί: Ar. *Thesm.* 748, Menand. *fr.* 740 quoted by Suid. Ναὶ μὰ τόν.

P. 173

417 φλυαρεῖς πρὸς με. Μὰ τὸν Ἀσκληπίον,
 οὖ’, [τὰ πάντα γ’] ἀν ἀκούσης.

Οἱ τὸ πᾶν γ’ ἐάν. In 417 P marks no change of speakers.

418 τυχὸν ἴσως οὐ βούλεται
 μ[ανθάνειν] σ’ ἐξ ἐπιδρομῆς ταῦθ’ ὡς ἔτυχεν, ἀλλ’ ἀξιοί,
 π[ρότερον ἦ] εἰδέναι σ’, ἀκοῦσαι τὰ παρὰ σοῦ γε.

419 Μ Α Ι C E Ξ . . Ι Ἀ Ρ Ο Μ Η C P The first Α and Ι must each be part of Ν

420 Π ΕΙΔΕΝΑΙC P

434 αὐὸς εἰμ’, οὐκ ἔστι γὰρ ταῦθ’, ὡς τότ’ ᾤμην, εὐχερῆ (?)

ΟΠ . C T I P

439. ‘I have a good mind,’ says Parmenon, ‘to tell my master that I have caught τὸν μοιχὸν ἔνδον—if I weren’t so sorry for him.’

ΕΙΜΗΓΕΠΑΝ . . ΠΑCΙΝΑΥΤΟΝΗΛΕΟΥΝ
 ΚΑΚΟΔΑΙΜΟΝ· ΟΥΤΩΔ . . . ΟΥΓΕΝ ΟΥΔ’ ΕΝΥΤΠΝ [
 ΙΔΩΝΓΑΡΟΙΔ’ ΩΤΗCΠ CΕΠΙΔΗΜΙΑC

P. 173

M. Croiset (p. 211) proposes:

κακόδαιμον· οὕτω δ' ἔφυγεν οὐδ' ἐνύπνιον.
 ἰδὼν γὰρ οἶδ' ὡς τῆς π[ροτέρ]ας ἐπιδημίας.

The last word of 440 is no doubt ἐνύπνιον: but in Comedy the scansion must be ἐνύπνιον, and οὐδ' ἐνύπνιον ἰδὼν γὰρ οἶδ' undoubtedly is all one phrase. Eur. *I. T.* 506 μηδ' ἰδὼν θναρ, *fr.* 107 οὐδ' θναρ κατ' εὐφρόνην φίλοις ἔδειξεν αὐτόν. Plat. *Apol.* 40 D ἐπειδάν τις καθεύδων μηδ' θναρ μηδὲν ὄρα . . . ὥστε μηδ' θναρ ἰδεῖν. *Theaet.* 173 ταῦτα οὐδ' θναρ πράττειν παρίσταται αὐτοῖς. Dem. 429. 19 ἄ μηδ' θναρ ἤλπισαν. Herodas i. 10 οὐδ' θναρ ἔλθοῦσαν εἶδε. Callim. *Ep.* 64, Moschus iv. 18, and often in the Anthology and in the later Prose. Sometimes there were variations: Apoll. Rhod. i. 290 τὸ μὲν οὐδ' ὄσον οὐδ' ἐν ὄνειρῳ ὠϊσάμην. Theocr. xx. 5 μηδ' ἐν ὄνειροις. Automed. *A. P.* xi. 361 οὐποτε γευσάμενοι . . . οὐδ' ἐν ὄνειρῳ οὐ θέρεος κριθήν (as οὐδ' θναρ in Lucian i. 672). Plut. *Mor.* 85 D οὐδ' ἐν ὕπνῳ τοὺς . . . ἀδεῶς ὄρωσιν. Calanus *Epist.* οὐδ' ἐν ὕπνῳ ἐορακότες τὰ ἡμέτερα ἔργα: and ἐνύπνιον was the true Attic for κατ' θναρ.

The sense should be *For I have never even in dream seen any one (or anything) so miserable*, and the metre requires οὕτω — —. I thought of οὕτω δύσποτμ' ἀλλ' οὐδ' ἐνύπνιον 'such a wretched state of things' (as Lucian i. 741 δοκεῖς δέ μοι ἀλλ' οὐδ' θναρ ποτὲ ἀνιέναι σεαυτόν), but that is too far from the traces, and I conclude that the right punctuation is:

κακοδαίμον' οὕτω δε[εσπ]ότην οὐδ' ἐνύπνιον
 ἰδὼν γὰρ οἶδ'· ὃ τῆς π[ικρᾶ]ς ἐπιδημίας!

The Η appeared to be ΓΕ, just as above (P. 172 v. 383) it appeared to be ΤΕ and caused ΑΗΔΗC to become ΑΤΕΛΗC.

443 νῆ τὸν Ἀπόλλω ΤΑΥΤΟ

It is tempting to read τουτονί: see above, on v. 409.

444 καὶ τὸ κεφάλαιον οὐδέπω λογιζομαι, —
 τὸν δεσπότην· ἂν ἐξ ἀγροῦ θᾶττον [πάλιν]
 ἔλθῃ, παραχὴν οἶαν ποήσει

P. 173

446 ΠΑΝ P: it must be οἶαν: cf. v. 220.

453

Κόψω τὴν θύραν.

Ἄνθρωπε κακὸδαίμων, τί βούλει . . . ΠΕΙ

Ἐντεῦθεν εἰς τυχόν.

The answer ἐντεῦθεν implies a question πόθεν; Does the MS. give any trace of this or of τίς πόθεν;?

473 οἱ παῖδες οἱ τὰ ΠΕΛΤΡΑΥ . . . πρὶν πτύσαι
 διαρπάσσονται πάντα κ . . . ετρωβόλους
 ΚΑΛ . IC: ἔπαιζον σκατοφάγος εἰ.

Schol. Ar. *Plut.* 737 ὡς εἰ ἔλεγε "πρὶν εἰπεῖν σε πέντε λόγους" ἢ "πρὶν πτύσαι". Theocr. xxix. 97. Epicrates *fr.* 2. 26 ἰδεῖν μὲν αὐτὴν θᾶπτον ἔστιν ἢ πτύσαι.

τὰ πέλτα is another form of τὰς πέλτας: Suid. πέλτον: Θρακικὸν (θωρακικὸν cod.) ὄπλον: and this suggests οἱ τὰ πέλτ' ἄγοντες (or ἔχοντες) καὶ (τούς) πετρωβόλους: Diod. Sic. xviii. 51 καταπέλτας καὶ πετρωβόλους. But the order is against this, and the MS. has ΕΤΡΩΒΟΛΟΥΣ with no τούς, and for ΚΑΛ . IC we should have to read κλάεις; Therefore I would read:

κ[αὶ τ]ετρωβόλους
 καλείς; Ἐπαιζον. (ὡς) σκατοφάγος εἰ!

'Do you call them sixpences!' 'I was only in joke; how violent you are!' τετρωβόλος was the soldier's pay, and has been used as a contemptuous term for mercenaries: Plaut. *Mostell.* 354-61 *isti qui hosticas trium nummum causa subeunt sub falas*: see *Classical Review*, 1898, p. 351, where I explained Sallust *Orat. Philippi in senatu* § 7 *latro cum caloniibus et paucis sicariis, quorum nemo non diurna mercede uitam mutauerit*. So in Lucian *Ἐταιρ.* Διαλ. 9 (a piece which will be useful to compare, for it is largely founded on this play) the girl (iii. 304) exclaims contemptuously ὦ μισθοφόρε.

καὶ as P. 161 v. 251 καὶ βουκολεῖς με; Ar. *Vesp.* 1406 καὶ καταγελάς μου; And *Com. frag. adesp.* 1304 βαῦ βαῦ καὶ

P. 173

κυνὸς φωνὴν ἴεις will be intelligible if divided between two persons: A. βαὺ βαὺ! B. καὶ κυνὸς φωνὴν ἰεῖς; *etiam caninam uocem edis?* (ἴης or ἰεῖς, see Cobet *V. L.* 221).

ὡς as e.g. Ephippus 15. 10 ὡς μικρολόγος εἶ.—σκατοφάγος is combined with τραχύς, αὐθέκαστος on P. 159 v. 205, with πικρός in *frag.* 825.

Frag. 270 ἐπεπτώκειμεν in Bekk. Anecd. 97. 2 is the usual error for ἐπετώκειμεν. Cobet *N. L.* 401.

Frag. 473: read

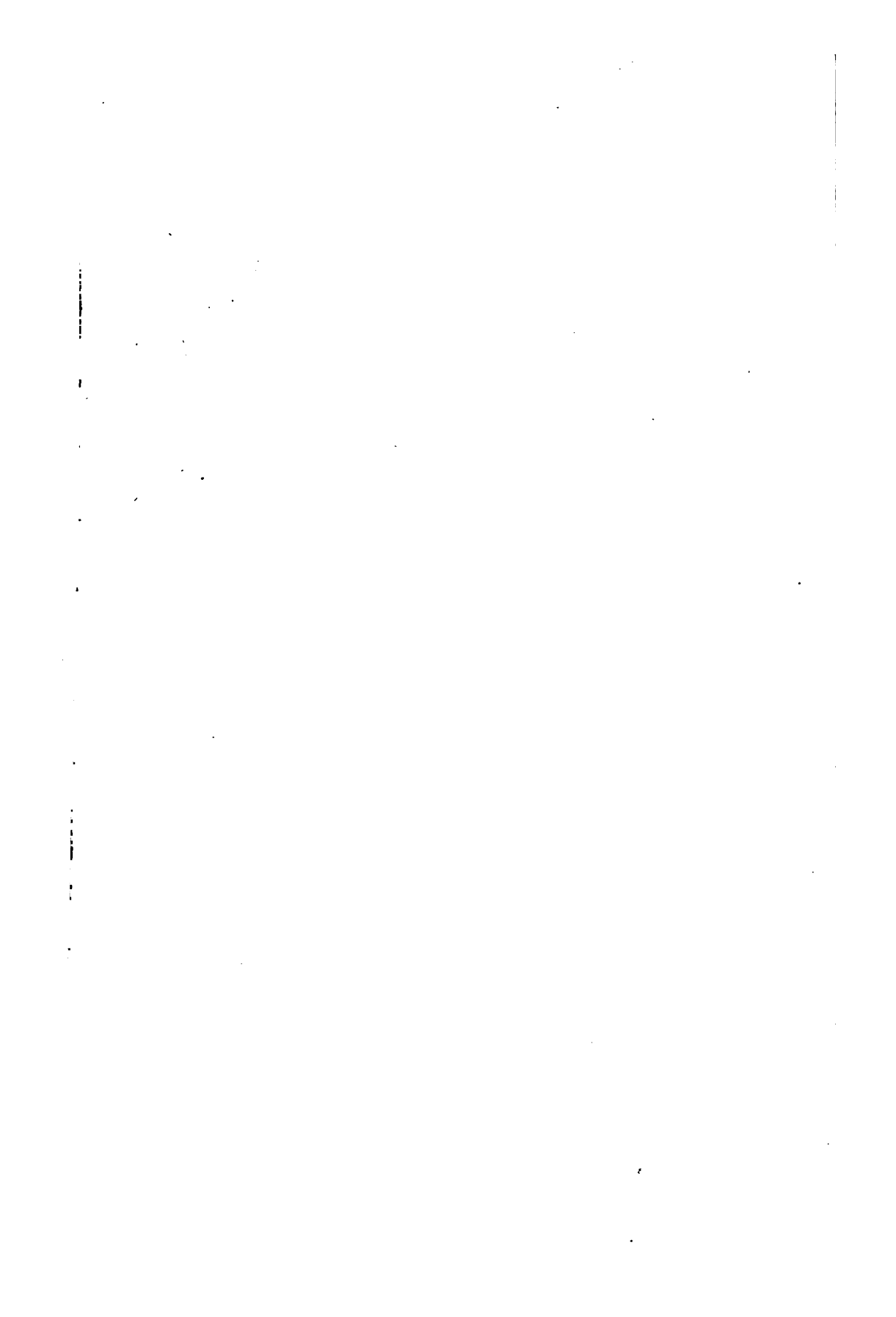
οὐ πάντι γηράσκουσιν αἱ τέχναι καλῶς,
ἀν μὴ λάβωσι προστάτην ἀφιλάργυρον

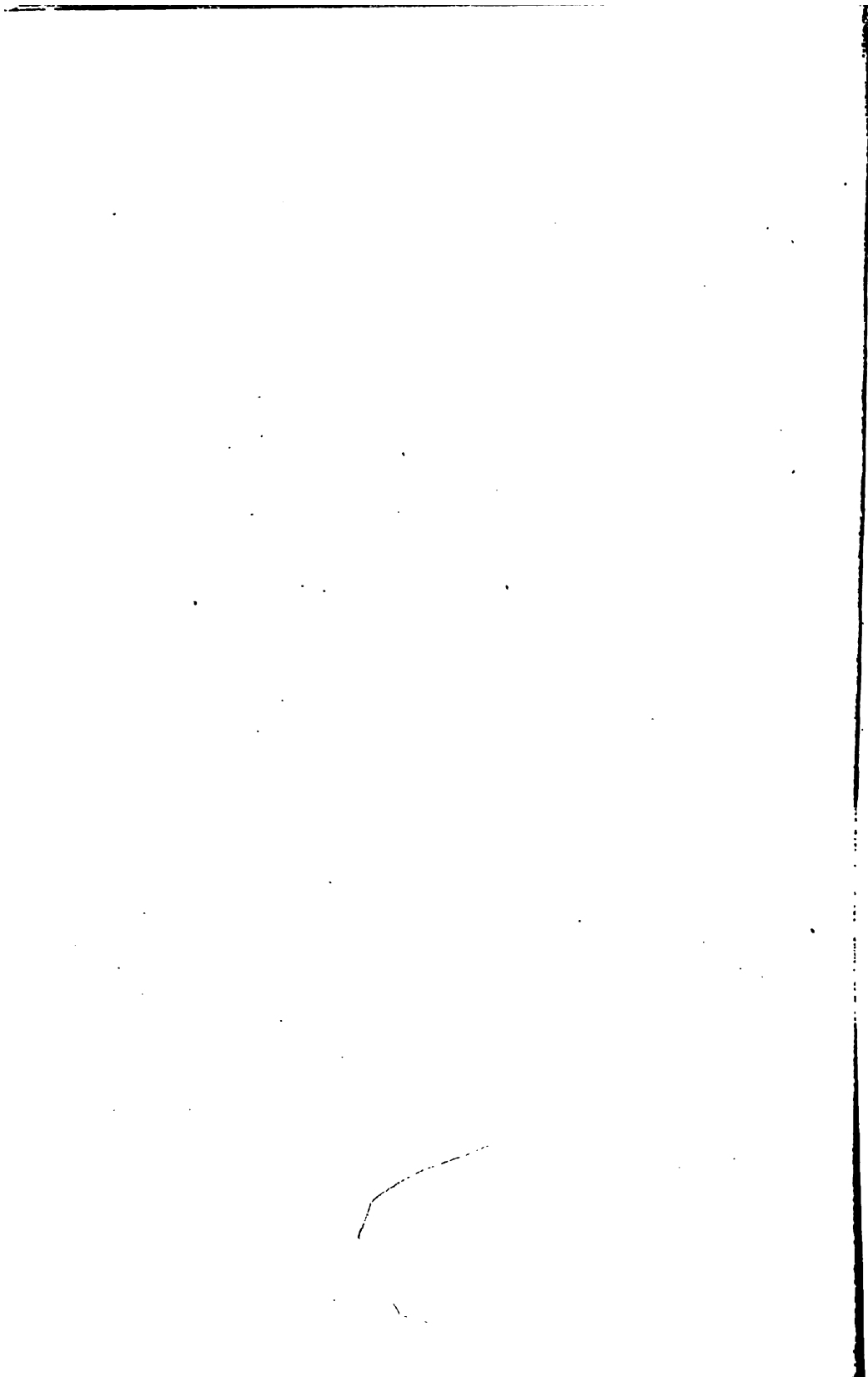
‘unless they find a liberal patron’. φιλάργυρον MSS., an error of a not infrequent kind, e.g. Antiphanes 16 (ἀ)ξυνακόλουθος, Proclus *hymn.* 3. 6 (ἀ)δεισιθέων.

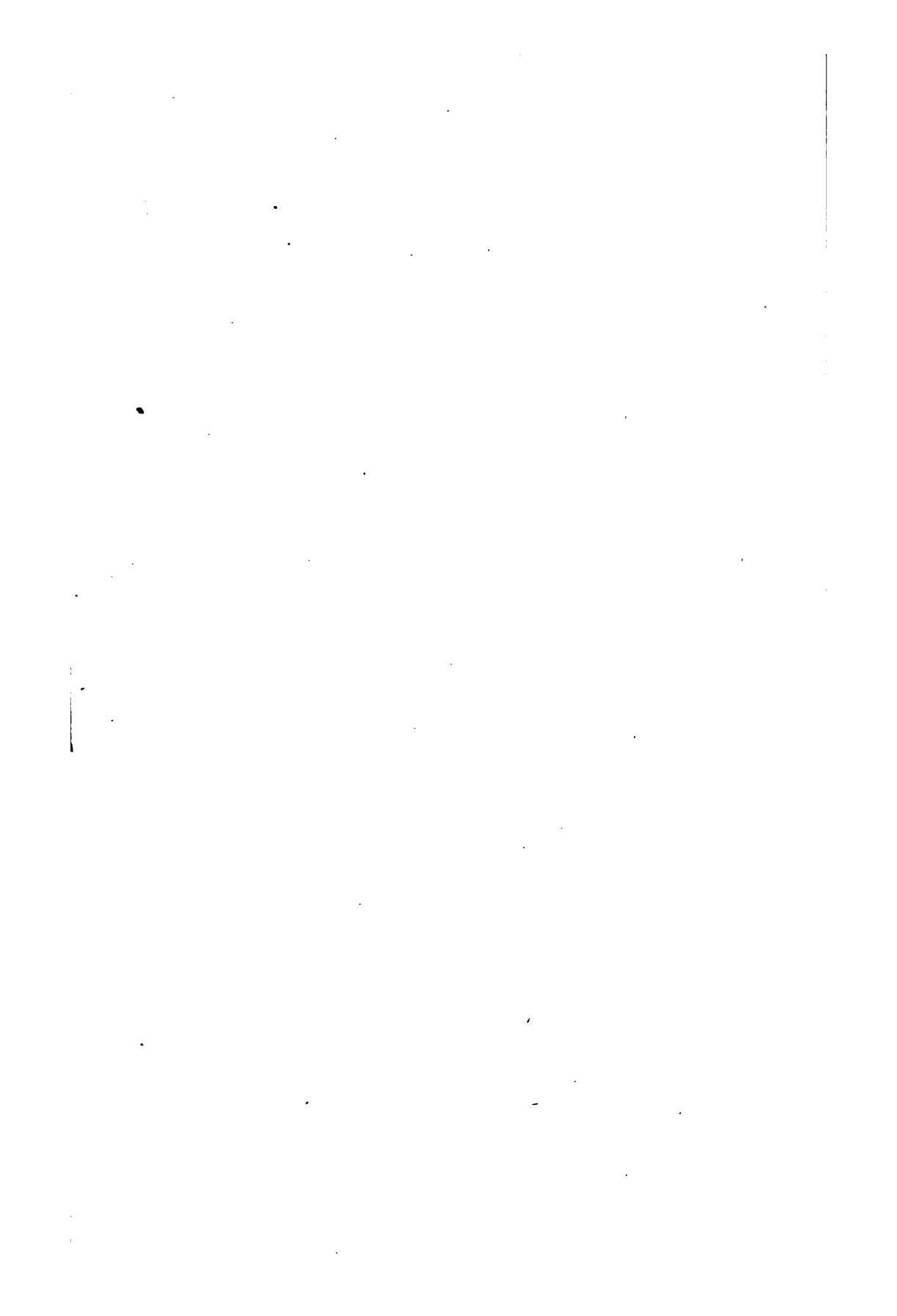
Lucillius *Anth. Pal.* xi. 210:

Ἄνθρακα καὶ δάφνην παραβύεται ὁ στρατιώτης
Ἄυλος, ἀποσφίγξας μήλινα λωμάτια.
φρίσσει καὶ τὸ μάτην ἴδιον ξίφος· ἦν δέ ποτ’ εἴπησ
“ἔρχοντ’”, ἐξαπίνης ὑπτίος ἐκτέταται.

κτέ. The first couplet, though so strangely phrased, I take to mean ‘Aulus the soldier *stuffs his ears against* the crackling of cinders and of laurel in the fire with the fringe of his military cloak’: schol. ψοφοδεῆς στρατιώτης, μηδὲ ψόφον τῆς δάφνης φέρειν δυνάμενος, ὅταν ἀνθρακιᾶ τὰ φύλλα αὐτῆς ἐπιτεθῆ. παραβαίνεται (sic) οὖν ὁ Ἄυλος, ἵνα μὴ ἀκούσῃ τὸν ψόφον. Considering that many epigrams in the Anthology are derived from Comedy, and that the ἀλαζῶν στρατιώτης was a character belonging to the later Comic stage, I should be surprised if this variety were not the Ψοφοδεῆς of Menander.









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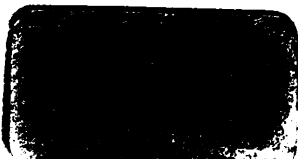
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